
Advertisement.

THERE is published by
the same Author, a small
Treatise, entituled, *Religion the
Perfection of Man*: In 8°.

Advertisement.

THERE is published by
the same Author, a small
Treatise, entituled, *Religion the
Perfection of Man*: In 8°.

A
SERMON

Preached at the

ASSIZES

AT

NORWICH,

Upon the Fifth Day of *August* 1693.

By *J. R. M. A.* Rector of *Brundal*.

CAMBRIDGE,

Printed by *John Hayes*, Printer to the University,

For *Samuel Oliver*, Bookseller in *Norwich*. 1694.

(19)

January 12. 169 $\frac{3}{4}$.

Imprimatur,

Gail. Stanley, Procan.

Jo. Beaumont, S. Th. Pr.

Jo. Eachard, Aul. Cath. Magister.

Ja. Balderson, Coll. Emman. Magister.



Mark 12. 17.

---Render to *Cæsar* the things that are
Cæsars, and to *God* the things that
are *Gods*.



Religion and Government being the two great Institutions that Nature dictates, and that God hath ordained for the Benefit of Mankind; The one for our present tranquillity, and to give us the Advantage of Society, and peace in the world; And the other for securing of our Greater Interests both here and hereafter, Notwithstanding the disorders and inconveniencies our discomposed Nature and ruffled State hath subjected us to, and involved us in; The Wisdom of God, and the Saviour of men, abundantly demonstrating his love to the World, hath both improved Religion to the utmost Capacity of Assisting its Great Design, and taken all possible Care to establish Government: He hath supported the Authority and strengthened the Necessity of both by his Laws; and that men may obtain the happy end of both, he hath most indispensably enjoyn'd that they *Render to Cæsar the things that*

B

are

are Casars, and to God the things that are Gods.

Sometimes indeed the Design of Religion is frustrated; The Errours and Corruptions that some mix with it, disappointing them of the Salvation they are in pursuit of; And sometimes also the design of Government is so perverted, that men have not that benefit of Security and Peace under it, that God and Nature seem to have intended them thereby; That as it is a matter of Great Difficulty, in some Churches especially, to obtain *the end of our faith*; so in some States, it is really as difficult, *to lead quiet and peaceable lives*: Nevertheless, the foundation of God standeth sure, and when the face of the World is most uneven, and the times most Critical, when Tyranny and Confusion are most rampant in the World, to pay a due observance to Princes, and to observe a due regard to God, is to reserve our Peace in both Worlds, as safe as any Rules can prescribe, or practice effect.

To pretend so much conscience toward God, as to deny a due Honour to Princes, if it be not a mere Sham and the Covert of ill Design, yet seems an error in practice, being most evidently a lancing of the Good Design which the Wisdom of God hath contrived for our Peace, and a forward step to those troubles that are commonly awarded to such as are stubborn and disobedient: And on the other side, to resolve all Religion into Loyalty, is as ridiculous and absurd, as to say the *Roman* is the *Catholick Church*, and may prove of as ill Consequence and worse: But as pure Religion established and faithfully practised, and Government well settled and Prudently managed,

naged, is the most Natural and Rational ground for the Repose of the World, so those men that concur therewith, and bearing a due regard to both, with upright minds *Render to Caesar the things that are Caesars, and to God the things that are Gods*, not only consult well for the Glory of God, and the Publick Tranquillity, but also demonstrate themselves *good Subjects, good Christians, and Wise Men.*

All these I am sure our Lord would have us to be, and I suppose his words in the Text drive at it, and therefore I shall endeavour in this Discourse to assist his Design; And to this end I shall observe to you, that there is in the Words;

First, Something granted, *viz.* That there is a Due or Right that belongs to the Prince, and to God, which ought to be rendred to them;

Secondly, That there is something supposed, *viz.* That these Rights are consistent with one another, and that men may *render to Caesar the things that are Caesars*, and yet *render to God the things that are Gods*, or that men may be good Subjects with safe Consciences.

Thirdly, There is something enjoyned, *viz.* That we render to each his Due.

Lastly, There is something intimated, *viz.* That as there is sometimes Great Prudence required in this Practice, so there is Great Security in it: In rendring *to Caesar the things that are Caesars, and to God the things that are Gods*, there is Wisdom and Safety.

All these I shall discourse a little upon, and I hope they will give me the Advantage of making

some Good Improvement, for the Glory of God, the Repose of the World, and the Good of Men both here and hereafter.

First, There is in the Text something granted; which is that there is a Due or Right belonging to the Prince, and to God, that ought to be rendred.

This is indeed the Foundation of all Religion and Government, without which all kind of Confusion, Impiety, and Idolatry would ensue, that the disordered State of Mankind is subject to: And it is so Natural, as well as Christian a Maxime, that it hath the Universal assent of all Nations and Ages. Neither hath it been thought any infringing either of Liberty or Property, if rightly understood; for as the Apostle says, *we are not our own*, that is, so absolutely, as to exclude all others from any Interest in us, so all that we have is not to be accounted so entirely ours, that none else can claim a Right to any part of it but our selves: We do not subsist of our selves, but do indeed entirely depend upon God, and all that we have and are, is from him; he hath a Right to us and in us; and what we have, we hold from him, and consequently an acknowledgement at least is more his due, then the remainder ours: We hold what we have by the Power of Government, and it is the Prince that defends our Persons, and that maintains us in the possession of what God bestows upon us; and consequently an acknowledgement and assistance is due to him; so that there are three Parties that are concern'd and interested both in our Persons and Possessions, *viz.* God, the Prince, and our selves:

selves : God hath a Right , the Prince a Right , and the residue is Property ; And what is reserved to them , is , if paid , as a Quit-rent which ensures and confirms the rest to us ; And if we be obliged to render it , it is not to be accounted an infringing of our Liberty , because it is the most Rational way , to secure both it and our selves .

That there is a Due to be rendred to the Prince ; not only the necessity of Government requires , but it seems to be his intermixt Right with his Subjects , in them and their Possessions , that denominates him Lord , and is the ground of Dominion and Rule ; in as much as without such a Right there could be no claim to either , as indeed the Power of Government cannot be maintained without it . That every one should be absolute in his own Possessions , and all level Lords of their own Fee , is rather a hoped Chimera of distempered heads , then a possible attainment of the wisest Men ; for if all were absolute Lords , and had not a common Head to unite themselves under into a Body , against the Designs and Practices of any that are Covetous and Ambitious , and withall Active and Daring , there would be continual bickering and Contests , till a forced submission be gained to a Conquering Tyrant that would have all : But the uniting of the Community into Society , prevents confusion , and the individuals conceding to the Supremacy of one , and his being interested in them , as they in him , is the method , which the *Divine Wisdom* care-
Prov. 8. 15.
 full of the Concerns of Mankind , hath established upon a Natural necessity for their Good : This seems to be the Foundation of Govern-
 ment ,

ment, which is of such a Nature, that there is necessarily a Due to be rendred to him that ordeis and manageth it.

But then the Question will be, how comes this to be any one mans Right and not anothers? *Cesar* hath a Right, but who hath the Right to be *Cesar*? To which the words of *Daniel*, or rather of that voice that came from Heaven, may be given in answer, *Dan. 4. 25, 32. The most high ruleth in the kingdom of men, and giveth it to whomsoever he will.* As Government is the Ordinance of God, and the Product of natural necessity for the good of Mankind, so the Great Lord of the World, *the King of kings, and the Lord of lords*, as he hath the Right, so he doth put in his own Deputies, and that not always according to the common Methods of ascending to Empire and Rule; but as on purpose to assert and demonstrate his own Prerogative: For thõ Observation and Event have taught us that the usual way is either by Inheritance, Election, or Conquest, yet sometimes Princes arrive at their Dignities, in a way that cannot well be reduced to any of those Rules; And therefore *Bellarmino* speaks of a fourth way which he calls *Dono Superioris*, whereby he does not mean by *Donation from the Pope*, (thõ it be agreeable enough with his thoughts) but *speciali dono Dei*, by the special gift of God. And because God hath the sole Right to set up and appoint whom he will, those that he invests with the Government, (whether by the common Methods, or by some special and singular Providence,) have a Right to that Due by the justest and most Venerable Title in the World. The

Rom. 13. 2.

Bellarmino. de
Contrac. Tom.
1. lib. 5. cap. 4.

The *Jews* who were the People concerned in the Text, had anciently a Charter from Heaven that entail'd the Crown upon the house of *David*, so that there was in that Family a *Divine Right* to it and its appurtenances; And it seems that according thereto *Jesus of Nazareth* was the king of the *Jews*, tho' the aforesaid Cardinal would deprive him of that Hereditary Right, as being descended of *Jechonias*, and would not have him be accounted King *de jure*, because he was not to be so *de facto*: But for once we will suppose that the *Roman Procurator* was more in the Right, than the *Cardinal*, and that *Jesus of Nazareth* was the king of the *Jews*; And yet since the *Roman Emperour* was invested with that Dignity, in compliance with the order of Heaven he superseded his own Right, and declared for him that was in Possession; And tho' the Princes of this World will not alway so exactly follow his Example, yet his Doctrine ought to take place; and for as much as he requires that *Augustus* shou'd have *Casars* due, we may rationally infer and conclude, that he that is invested with the Sovereignty hath a Right to that due which is here granted in the Text.

Bellarmin. *supra*
Ad quid illud
jur, quo nunquam
usuri erant.

John 19. 19.

What and how much that Due is the words do not define, neither will I presume to determine; only thus much the Nature of the thing seems to exact, *viz.* That the Right or Authority to Govern is the Princes due, as it is his Prerogative; And consequently, such Honour is due to the Head, and such Submission and Obedience, as is necessary to constitute Government, and to answer the Design of Heaven in appointing

ing it: As for Tribute and Taxes they are but that share which the Prince hath in the Possession of his Subjects, for the Defence and Support of the Government; and tho' there are commonly very pressing Reasons for those Humane Laws that exact them; the Divine Precepts for giving tribute to whom tribute, and custom to whom custom is due, tho' founded upon the most solid Reason, Equity, and Wisdom, need nothing more to render them obliging, than the Will of him who is the Supreme Lord and Monarch of the World. The service also of the Persons of his Subjects for the Defence of his Person, Country, and Government, seems to be a due that necessarily belongs to the Prince, because he alone cannot be supposed able to do it: As for Gratitude as well as Honour, it is ever due to him that bears the burden for us, and Love and Thankfulness are always the Merit of Gracious and Indulgent Princes. What other Dues there are, the Constitutions and Customs of Kingdoms and States will best direct: For tho' Society and consequently Government stands upon a Natural necessity, and is the Order of Heaven, yet there seems to be no Particular Rules for the Government of States set down in Gods word, (since the Jewish Oeconomy was dissolved:) But the Prudence of Men in all Regular States, invents Laws agreeable to the Genius of People, and the Scituation and Climate of Countreys, that may best conduce to their Welfare; And where there is a Regular Ascension to Principality, and Princes stipulate with their People, and enter upon the Government according to the Rules of the State,

State, the received Laws are at once the Subjects and the Princes Guide, and determine his Due and their Duty.

And as it is granted in the Text, that there is a Due belonging to *Cesar*, so also is it, that there is a Due to *God*: For tho' for the benefit of Mankind and the Peace of the World, he hath imparted of his Power and Authority to Princes for the Government of Men, yet he hath not so divested himself, as only to retain the empty name of *King of kings*, and *Lord of lords*, Rev. 19. 16. It is so far from this, that Princes themselves in their Highest Obs are but his servants; *the Ministers of God*, for the Administration of the Affairs of the World: And tho' as his Vicegerents upon Earth they are Highly Exalted above others, yet they in common with the meanest of the People, must account for their Faith and Allegiance to the Author of their Beings, and give an account of their Stewardship before the Great Judge at the last day. And so much doth he reserve this his Right and Sovereignty over all his Creatures, that he will be Owned and Adored for ever, as *the blessed and only Potentate*, in whom the Devotion and Service of Heaven and Earth, of Angels and Men must center. 1 Tim. 6. 15.

It is not therefore proper to ask of how great extent Gods Right is, since it comprehends all, the easier way to know our Duty is to enquire what concessions he hath made to Men, and what is not granted, is yet reserved as his own Right. To Princes he hath granted Authority, and a Right to Rule, and such an Interest both in the Persons and Possessions of their Subjects

as is necessary to Constitute Government, and Maintain Order and Peace: To Men in General he hath given *the earth with the fulness thereof*; And Justice managed by the hand of the Ruler, is to determine what by the Merit and Procurement of Humane Industry, or by the Divine disposings, is every particular Mans Right. As for our selves, *We are not our own*, but are reserved as the peculiar Possession of our Creator and our Lord, and all that we must pretend to, is that we are his servants: yet some are more peculiarly reserved for Gods more immediate service, as the *Levites* among the *Jews*; and now the Ministers of the Gospel are Gods (Κληρικοί) Clergy, his Portion consecrated to him out of the common Stock, and it seems not only Expedient, but Necessary and Just that there should be a continual Stock consecrated to God for the Management and Transaction of Religious Matters and Divine Worship, as well as Rules for the Administration of Secular Affairs in the World. As for our Possessions, he that *gives us all things richly to enjoy*, yet reserves a part for an acknowledgement, that what we have, we hold from him: Sacrifices therefore and Oblations were from the beginning Rites or Modes of agnizing him Lord of the Creatures, and our Benefactor, and consequently to be duely and devoutly offered and paid; The Maintenance also of Gods Clergy, and of his Worship, was ever a Divine Right and Reservation, which Nature taught the Heathen, and the Gospel teacheth Christians: And above all things, the Love and Devotion of our Souls, with all kind of Religious Worship,

1 Tim. 6. 17.

1 Cor. 9. 14.

ship, is so much Gods peculiar Right, that no Creature must presume to claim it to himself, to confer it upon any thing else, or deny it him: And whatever other dues there are, Gods word, which is our Best Counsellour, will direct, and a well informed Conscience is our best Guide. Thus, as it is granted in the Text, there is a Due belonging to God, as there is also to *Cæsar*, which ought to be rendred.

Secondly, It is supposed in the words, that these are consistent, and that Men may render to each his Due without infringing the others Right, and may be Good Subjects with a safe Conscience. For that Wisdom of God, *by whom Kings reign*, 1 Cor. 14. 33. is in no wise the *Author of Confusion*; but as in the great Machin of the World, the Almighty hand of the Wise Creator hath placed a multitude of vast Orbs which continually observe their several Motions without interfering with one another: or as in Political States, there are divers Societies and Corporations, neither justling with one another, nor yet with the State it self, but observing their order in their proper Sphere, are rather an Assistance to the Publick, than a Disturbance to it; so in the Regiment of the Universe, that part of it which the Divine Providence hath committed to Men, is like the Prophets *wheel within a wheel*, moving upon the same Axis with the Divine Providence General, and serves as a means to carry on its disposings about Humane Affairs. It cannot be supposed that God Instituted a check to his own Authority, when he granted Sovereignty to Princes, nor delegated his Power to disturb the Wise and Benign De-

termination of his Counsel, but rather on the contrary, that as Princes are his Ministers, they are to preserve the Divine Rights and as they are the Governours or Rulers of Men; they are to concur with, and assist the Gracious Designs of his Providence towards the World; to keep Order and Peace in it; to divide between Man and Man the Bounety that Heaven bestows upon them, and then to Maintain them in it against Aggressors; to preserve their Subjects, and to do their Country Good; to defend the Innocent, to reward the Righteous, and to punish the Wrong Doers; And that they may be able to do all this (as in Duty to God they are bound) to preserve the Authority that Heaven hath committed to them, lest they be able to do none at all: Such we must conceive the Natural Constitution of Government according to the Divine Institution and Intention, and consequently that *Cesars* Due and Gods are so far from being inconsistent, that they mutually Assist and Support one another; God gives Authority to Princes; and that Authority serves as a means to carry on his kind Intentions to the World. So that the Question is not so much whether a Man may be a Good Subject with a safe Conscience, as whether a Man can be a Good Christian, that is not so? or whether a Man can render to God the things that are Gods, and not render to *Cesar* the things that are *Cesars*? For Government is the Institution of Nature and the Ordinance of God, Princes are his Vicegerents, and their Office to bless the World with Tranquillity and Peace; so that not to render to *Cesar* the things that

that are *Cæsars*, seems to affront the Great Governour and Judge of the World, to be injurious to the Publick, and to offer our Talent to introduce all those Evils that our discomposed State is subject to, and which the kind Intentions of Heaven design to prevent: Onely there is this in the way; Things do not always answer their ends, and the Good Intentions of God and Nature are at once frustrated and abused: Through Pride and Ambition some Princes, instead of Preserving, have themselves Invaded the Divine Rights, exacting Divine Honour to their Persons, and a subjection of their Subjects Consciences to their Will; and others taking the Advantage of their Power, instead of those kind Offices that God hath given them in charge, Tyrannize over their People, demanding of them what was never granted to them: so that the case is, who shall divide between God and the King, and between him and his Subjects: For it seems too forward a step to Slavery and Idolatry *to obey without limitation and reserve.* But as those are the happiest States that are Governed by fixed Laws, and not by the Arbitrary Power of Princes, because those Laws are standing Rules, and secure the Subject against any Invasion either of his Liberty or Property, especially when unbyassed and Righteous Judges interpret and execute them, so the Laws of God, and the received Traditions of Divine Instruction will best decide the case between God and the Prince, which, if Princes will not observe in their Demands, Subjects must in their Obedience, because they are to be judged thereby at last: and therefore these are
always

always better Counsellours than our own Pusillanimity or Secular Interest, or the obsequiousness of others; and a better Guide than the temporizing humour of Parasites, or the Practice of Ambitious and Devoted Courtiers, as was well seen

Dan. 3. 26, 27,
30. Chap. 6.
22, 28.

in the case of *Daniel and the three children.*

In such Difficult Cases as these, there is indeed need of *the wisdom of the serpent, and the innocence of doves*, and the Resolution of Men. But when Princes demands, are at once congruent and subservient to the Will of God, the Design of Government, and the Common Good of Men, all Difficulties and Cavils are superseded, and there is no hinderance in the case, (except it be Dishonesty and Ill Design,) but that a Man may *render to Caesar the things that are Caesars, and to God the things that are Gods*; Here is no snare, but onely a ground laid for the Glory of God, the Repose of the World, and the Security of Men both here and hereafter: Onely this must be observed, that since the thing is possible and practicable, it must be done.

Thirdly, This is that which is enjoined in the Text; and it is the doing of our Duty that chiefly recommends us both to God and Man: Those Men that fail in these Practicks, are neither Good Subjects, Good Christians, nor (in this case) Wise Men; but they that do them, so far at least, are all: they therefore that own themselves either Christians or Subjects, or that intend to act Wisely for themselves, shall do well to remember this Injunction of our Saviour, which ought to be more Obliging than all the Interests in the World, because it is his,

To

To talk of Good Things, and discourse of Piety, and censure others; hath been the chief part of the Religion of some; and by this means they have gained the Reputation of Good People, whilst they have deceived the World and themselves; And to speak high for *Kings and those in Authority*, hath been the Chief Part of the Loyalty of others, whilst they Betrayed the Powers they Adored, buoying up Authority to demands that were most likely to ruine either it, or themselves; But when a just and necessary Submission is required, in compliance with what Heaven hath Ordained, and Nature it self demands for the Common Safety, it is denied. But both these seem to fall short of the Character of Wise and Good Men; for as Virtue chiefly consists in Practice, so doth Wisdom, and therefore they that would attain both, must do their Duty: And doubtless a little consideration will teach us that an *honest simplicity and Godly sincerity* in all things is the Best Policy, and especially in the present case, it being the most Rational way to reserve our Peace in both Worlds.

Fourthly, And this is that which our Saviour so plainly intimates to us in the Text, viz. That in rendering to *Caesar the things that are Caesars*, and to *God the things that are Gods*, there is Wisdom and Safety. He knew that Malice it self could not lay hold of such Integrity, and accordingly they that came to entangle him in his talk, marvelled and left him, and went away: Matth. 22.12. And it seems also, that tho they designed to bring him in danger of the Stare, yet in his wonted tenderness and Clemency, he gives them a Rule,
at

at the same time he answered for himself, that might be as effectual to secure them, as he knew it would himself; For he certainly foresaw That Peoples ruine, and their untractableness to the Government they were under, would bring that Destruction upon them, which by their repeated and continued Impieties they had prepared for themselves: And they might as well have observed the *innuendo* in his Answer, as they were convinced of its Wisdom; And had they taken the hint, and acted accordingly, they would have experienced it a most certain Method for their safety; so that indeed we have not only a sure Rule for Personal Safety, but a Topick of Divine Policy for that of the Publick.

For first, Government being the only Rational Method for the Preservation of Society, and giving Men all the Advantage that can be of Tranquillity and Security in the World, the only Rational way to establish it, and render it capable of answering its ends, is to be just to him that manageth it, and render him what may enable him to preserve both it and them; whereas on the contrary, he that detracts his share for the Preservation and Defence of the Government he lives under (especially if it be well ordered and directed to the Proper Ends for which it is Ordained) seems to act the part of one that refuses to lend his hand to Defend the Banks against the Sea, or to stop a Raging Fire in his Neighbourhood, and consequently deserves to be treated as one of the Greatest Nuisances in the Common wealth: And indeed every well ordered State is obliged to justify its self against such

as deny it those just Dues that are necessary for its Support, and to exact at least the Penalty of those Laws that are provided for its Defence and Peace. And tho' some are so mild and tender as not to take the Advantage of Mens errors, being willing that even all should have the Benefit of Peace and Security, yet it seems necessary to take Notice of continued Obstinacy, lest ill Men should think the Government too weak to Vindicate its self, and so be encouraged to attempt its Ruine. And if any think to escape the Danger of the Law by such attempts, yet the Confusions they create, may chance to affect them so, as to make them Repent of their Indiscretion; For as it belongs to God alone to make Alterations in the World, so he onely is able in Great Revolutions to make all things fall Right: but when the Folly and Distempers of Men excite them to break in pieces that Order of Heaven that it hath demonstrated, and they experience to be full of Grace, as they will be unable to make all things jump with their Expectations, (for that must be left to God at last) so in all likelyhood, they will taste the resentments of contemned Goodness, and be overwhelmed in the Deluge they let in; And for our part, all the Prospect that is before us, is onely such an Universal Ruine, or such a Government, as neither the Wisdom of the Serpent, nor the Innocence of Doves will enable us to escape the ill effects of.

With some the Publick Safety is no motive to do their Duty, nor Common Calamities any.

D

check:

check to their Headstrong Follies. But as those that are thus hardned against such Reproaches, seem to bespeak for themselves such Calamities as belong to those that upbraid the Care of Heaven and have forfeited their Share in the Common Providence, so how well soever others may shift in the Hurries of the World, they have all Reason imaginable to expect to be made Exemplary in their Sufferings, if Heaven have any Hand in the Chances that attend Mortals. And tho' the Reward of such should be reserved by the Divine Counsel for another World, yet it must be owned that such bid as fair every way for present Ruine, as one that staves the Ship he sails in, on purpose to get a Plank to save himself from being swallowed up in the Raging Ocean: So that as such People seem to have outlived all manner of Concern or Regard for the Publick; so likewise, to fall far short of the Common Policy of Men, how Great States men soever they may be in their own Opinion: For certainly there is no such way either for Personal, or the Publick Safety, as to be Just and True to the Government we live under, and, as God and Nature direct, to unite our Interests with it.

Secondly, The observance of this Rule in reference to Almighty God, seems also to be, as of much Greater Moment, so also of as good Effect to this end; in as much both Kingdoms and Men have a greater dependance upon Heaven, than upon any thing else, and God hath a Greater Power over both, than all the World hath;

hath; whether we see it or no, *we live and move and have our beings in him?* And tho we think we may provide well enough for our selves by our own Industry and Management, yet we must be convinced, that God is the Great Dispenser of our Fortunes here, as well as the Sole Arbitrer of our Fate hereafter; and that he will not let go the Government of his own World, out of his own Hand. That Almighty God is unconcerned about the Affairs of the World, and takes no Notice of the Unrighteousness and Affronts that are offered to him, is indeed what the vain Politicks of some Great States-men would perswade, and that which the Wishes of some prompt them to believe and hope, but continual Experience, and that Sense that Heaven hath Planted in Humane Souls to prevent such Dangerous Illusions, convinceth us of the contrary. And those that are not willing to credit God's Word so far, yet are forced to believe that Good Men are under the Care of a Watchfull and Gracious Providence, and that howsoever others may fare, yet even in the worst of Times, those that fear God, are the most secure, and in the Happiest Condition: And so Great and Visible is his Power that *Elihu* challenges the World to oppose him, either in his Designs of Kindness, or in the Effects of his Indignation; *When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him, whether it be done against a Nation, or against a man onely:* And because his Power extends not onely to this World, but

Acts 17.28.

Job 34.29.

also to the utmost reach of Eternity, that Man certainly consults best for himself, that hath a just Regard to him, and most Faithfully and Uprightly observes his Duty: Doubtless *the work of such righteousness is peace, and the fruit of it, quietness and assurance for ever.* Let things fall how they will in the World, he that keeps in with him that is the Great Orderer of all things now, and that must determine our Fate at last, is in the most secure State; however he may fare at present, *Mark the upright man, and behold the just, and the end of that man is peace.*

Isaiah 32. 17.

Psal. 7. 37.

But to conclude; our Christian Rule hath a more general tendency and influence and is the most Rational Security of Nations and States; Government is the Support and the Protection of Heaven, the Safety of any People, and the Foundation of a lasting Prosperity is laid in both: *To render therefore to Caesar the things that are Caesars, and to God the things that are Gods,* is the most Wise Provision for the Publick Good; and no People are so Happy as those that are united in their Duty to God and their Princes. But on the other side, to have no Regard to God, is to cut off the best Defence, and intrage the most Dreadfull Enemy; to be false to the Prince, is to Renounce the most Natural Establishment; and to be Unjust to both, is Fatal without remedy.

Having thus far insisted upon what our Lord seems to intend in the Text; The Improvement

ment I would make of all is, to assist his most Gracious Design; to promote the Glory of God, the Repose of the World, and the Happiness of Men; And, if I might, also help to mend the Ill State of these Times, and lend my Hand to lay a ground for our own Peace,

It is too manifest that we are in a very Ill Case, and that most apparently, through the neglect of what our Saviour here enjoyns: Through the great decay of Piety, we are sunk into a very Ill Habit; The Displeasure of Heaven seems to be upon us already, and we Languish under the expectation of Greater still; and this Ill Habit is so far Irrecoverable, that nothing but the Restauration of the Power of Godliness can restore us; and yet that onely Remedy seems to us as unacceptable as the Disease. Through the want of a due and orderly Submission and Faithfulness to the Powers that be, we are become a *kingdom divided and false within it self*. Our sins have almost Ruined us, and the prevailing Power of Sedition, which hath broken the *Crisis* of this Politick Body, now looks like a near Forerunner of some Dismal Fate. Virtue and Morality are sunk, and the Nation looks rather Barbarous than Christian: Rebellion sets up for True Loyalty, and that Uniform Submission to Government, which is the Stability of Kingdoms and States is lost: and by this wretched jumble of Impiety and Faction, of Vice and Sedition, Confusion creeps upon us, and a visible Ruine calls aloud to Reform these Reproachfull Disorders, and to
render

render to Caesar the things that are Caesars, and to God the things that are Gods. And therefore to that end I presume to perswade these two things, which our Lord so expressly calls for in the Text, and a third which apparent Necessity seems to require in Reference thereto,

First, That we become more Just to Heaven.

Secondly, That we become more Just to the Princes and Government we live under.

Thirdly, That all that are concerned in the Government, be so Just to God and their Majesties, as to take a due care that these things be done.

First, That we become more Just to Heaven; That is that we come to a through Reformation of the Impieties that are daily so universally committed by all sorts of Men to the Great Dishonour of God. This is that indeed which hath so often and so long been talkt of and pretended; But so little of it is yet intended or done, that the prophane Age now takes the Advantage, and perfectly ridicules it. But yet this is it that must be our Refuge at last. We must either cease our Provocations, or else we shall Experience that *our iniquities will be our ruine*; We must either come to a more Pious Temper, or else we must never expect the Blessing of God in this World, or Mercy in the next; neither Prosperity here, nor a Lot among the Saints at last. This hath always been the means that God himself hath propounded for the averting of his Judgements and
atto-

1 Sam. 12. 25.
Ezek. 18. 30.

attoning incensed Vengeance ; And those that have been so Wise as to make use of it, have ever found it Successfull ; whilst a continued stubbornness in their Impieties hath never failed to accomplish his wrath upon wicked and unreclaimable People.

Those that have made the most Wise Observations in History of common Calamities, and the Ruine of Empires and Nations, have commonly assigned the cause thereof to the vices and wickedness, either of the People, or their Princes ; whereby, as they have become too effeminate and soft to be either Valiant or Wise, so they have at once lost their Courage and Conduct, and incensed Divine Justice against them. And if we look into the Holy Scripture (which onely gives us an Impartial Account of such things) we shall find that all the Desolations that are there mentioned to have been in the World, were more owing to the vile Practices of Men, and their sins against God, than to the Power of Enemies : Look upon the Destruction of the *Old World*, and the overthrow of *Sodom and Gomorra*, *Adma and Zeboim*, and you will find the true cause of all their Ruine was their continued Enormities, and their Brutish Practices, and because they would not be brought to Repentance and Reformation, tho' *Noah* and just *Lot*, as well as their own Destruction so earnestly perswaded it. And *S^t Peter* says, *these things were an ensample for those that should after live ungodly* ; Look upon those seven Nations that God

Gen. 6. 5, 6, 7.
Gen. 18. 20. &
Chap. 19. 24.
25.

2 Pet. 2. 6.

Levit. 18. 25,
28.

God gave over to be destroyed before the children of Israel, and you will find, that *because they had polluted it with their abominations, the land it self is said to have vomited them out*; And God chargeth his own People not to follow their Example, *That the land spue not them out also, as it spued out the Nations that were before them.*

Matth. 21-23,
&c.

Look upon the final Desolation of the Jewish State and Nation; and their continued Obstinacy and Rebellions against God, notwithstanding the repeated Calls of our Lord and his Apostles to Repentance, was their Ruine: Our Saviour had indeed before read them their Destiny under the Parable of the Husbandmen, *that would not render their Lord the fruit of his Vineyard.* And they might well have taken the hint in our Text: For, *not rendring to God the things that were Gods,* they (to bring on their own Destruction) were so besotted as not to *render to Caesar the things that were Casars*; but mutining about the Roman tribute, under *Florus* and *Albinus*, they lost their Temple, Sacrifice, and Service; and after they had suffered the most Dismal Shock of Cruelty that ever fell upon any part of Mankind, their State was utterly overthrown. The old *Persian Empire*, when sunk into Debauchery, and stewed into Softness and Effeminacy by their abominable Lusts, easily fell before the small Force of *Alexander*; and that which made him Great, was, that he happened to extend his Arms where Luxury and Vice had made way for Conquest and Destruction before: And nothing gives the present Scourge of *Europe* a clearer Prospect of

an Universal Monarchy, then the Universal Viciousness and Impiety, (his most agreeable Harbingers) that have prepared his way: And he is certainly as much beholden to the Perfidiousness and Treachery, to the Knavery and Falshood that Irreligion and the Decay of Piety have so plentifully produced in this Age, as he is to any thing else, except it be the Divine Vengeance, that is now Chastising this part of Christendom, with that Firebrand, for our great degeneracy in Religion and Manners.

These things are certainly very plain Admonitions to us, *upon whom the ends of the world are come*, as *S^t Paul* speaks: And if such warnings and our own Ill State; neither the Judgements of God upon others, nor the Prospect of them upon our selves; neither the present Discoveries of his Displeasure, nor the terrors of the Wrath to come, will prevail with us to consider our ways, and to come to a more Pious Temper and more Christian Practice, he that runs may read our Fate: For what our Lord said to the Jews, is as applicable to us, both as to Particulars and as to the Nation in general, *Except ye repent* Luke 13. 3. *ye shall all likewise perish.*

Let not therefore Religion and Piety which are a better Defence than either Walls or Bulworks, and the onely means to save our Souls, be the onely contemned things in the World, and Traffick and Business be preferred before both. Let not the Sacred Ordinances of God be treated as

E

mere

mere Diversions, and less esteemed than Masks or Plays: Let not his Holy Day be onely respected as a Retirement from Publick Employments, to more Private Indulgence and Licentiousness, and the rest esteemed most usefull to us: Let not the Holy Name of God be more used to Swear and Curse with, than to Adore and Praise: Let not our Glorious Creator, and most Mercifull Lord, the Great Judge of Quick and Dead, and the Almighty Revenger, be treated as an Insignificant Being, and left out of our thoughts: Let not his Laws be contemned, his Counsels slighted, his Mercy abused, or his Judgements be provoked: But let us all Unite in his Fear, and by a timely and through Reformation of such Horrid Provocations, endeavour at once to prevent the pouring out of his Fury upon the Land, and the Final Damnation of our own Souls.

Secondly, I am to perswade a just rendring to *Caesar the things that are Caesars*: that we come to a more united adherence to the Powers that be, and to a more just Observance of those Duties that Gods word and the Necessity of Affairs requires in reference to them. This is the most Rational and Natural Method to assist that means which God and Nature have ordained, both for the Establishment and Defence of Humane Societies and the Common-wealth; and next to the propitiating of Heaven, by our returning to our Duty to God, it is the most Proper Course to prevent and dissipate our Dangers: Our Lord hath given us too plain a hint of the Danger that di-
vided

vided States are in, to be either overlooked or contemned: and if we will not yet take warning, it is too probable, we shall find his words true. When the Subjects of this Kingdom were so cultivated in their Faith, as to reserve a kind of Allegiance to the Prince of the *Roman* State, as they could not be so firmly United to the Common Interest of their own Princes and Country, as was necessary to its Freedom and Safety; so if we transcribe the Error, that we have so often Renounced, and they so Happily escaped, it is but to make a very forward step to engulf our selves into the same Condition and Worse. And certainly such a Prospect is not so very inviting, but that the Dreadfull Confusions and Miseries that must usher it in, and attend it, might prevail with Men, not to be so passionately in Love with it.

It is no standing to dispute Titles, and to fall out about what God seems to have determined, when without a Vigorous concurrence with the way that his Providence hath put us into for our Safety, we are the most Unfortunate People in the World. If all that are concern'd (as even those also seem to be as much as any others that are so willing to run the adventure of another Revolution) would but concur in the same Common Interest; to partake of the Common Safety, will certainly be a Greater Reward, than they can expect for assisting the Ruine of their Country by Treachery and Perfidiousness: Enraged Tyranny seldom makes Distinctions, and General Con-

fusion doth not always leave room for the Authors to escape, especially if their Numbers are many, and their Figures great; so that their Reward is not like to be so much according to expectation, as desert. But to wave all Fears, let us all lay aside that Discord and Falshood that are at once so great a Reproach, and such Fatal forerunners of mischief; Let us concert for the Publick Safety, and Unite in the same Interest; and by a Cheerfull and Honest rending *to Caesar the things that are Casars*, let us strengthen the Hands of our Princes, which is now the onely way left for the Preservation of the Church and State, of our Country and Religion.

Thirdly, But to conclude; The last thing I am to perswade, is, that all that are concern'd in the Government, would take a due Care that these things be done, and that all Men *render to Caesar the things that are Casars, and to God the things that are Gods.*

This is that Justice that all in Authority owe to God and their Princes; and the Faithfull discharge of that Duty, is to consult Wisely for their own Safety and Honour, as well as for the Glory of God, and the Establishment of that Government they serve. *To execute judgement between Man and Man, and do justice*, is the Indisputable and Indispensable Command of God; and without it Societies cannot be preserved, nor States and Empire long upheld. For Justice is the Stability of the Affairs of the World, and *the throne*

is established by righteousness. But to neglect the just Interests of Princes and the Glory of God, is to countermine the other Practice: For to suffer the Affronts and Impieties that the Atheistical and Prophane temper of the Age is so very Pregnant with, to go unpunished, is to forfeit the Care of Heaven, and bespeak all the Judgements of God: And to suffer those Affronts to Princes and their Government which the perverse Humours of turbulent Spirits are so subject to, is to give way to their fall: Whereas a Faithful Discharge of those Grand Duties, would as much as may be prevent those Dangers, and not onely so, but also would render such Noble Patriots names Great, their Memory Honourable, and themselves Blessed.

It is no wonder to hear Men *despise dominion* Jude 8. *and speak evil of Dignities*, if they may do it without a check; and it is no wonder if Men without controul Blaspheme the Most High, to hear them *revile the Gods*, and *curse the Rulers* Exod. 22. 28. *of their people*; But if the Power of Religion and the true Spirit of Government be so sunk that these Practices are common and unpunished, it would be a Wonder indeed, if they do not Ruine the Government that should suppress them, and bring Confusion upon the Land.

To obviate therefore the Power of these Black Arts, and in behalf of all that fear God and love their Country and Religion, I presume in the Name of God to demand that Justice which is so evidently his, and his Vicegerents due, and whereupon

upon the Common Welfare hath so Great dependence. And because Magnanimity and Courage as well as Justice is requisite in this Case, the Enemies of our Peace being so many and Impudent of both sorts, let Almighty God, the Author and lover of Justice and the Faithfull Rewarder of Good Men, strengthen your Hands and Hearts to this Good Work, and give Success to your Endeavours.

Thus have I endeavoured to assist the kind Design of our most Loving Friend and Saviour; And so far as it succeeds, there shall be *Glory to God, Peace on Earth, and good will towards Men*: Which the Lord of his Infinite Goodness grant in our days for Jesus Christ's sake, to whom onely with the Holy Ghost be Adoration and Glory for ever. *Amen.*

F I N I S.

Books Printed for, and sold by *Samuel
Oliver* Bookseller in *Norwich*.

DE Naturali Religione Liber, in tres partes divisus: ubi falsa candidè refelluntur, vera probantur, vel deteguntur, ac Orthodox. Eccles. fratres ad concordiam vocantur. Autore *Petr. Chauvin. Roterodami* apud *Pet. Vander Staart*, sumptibus *Sam. Oliverii Norwicensis*. 1693.

A Sermon preach'd at the Assizes at *Thetford* 1693. by *J. R. A. M.* Rector of *Brundal* in *Norfolk*. Published at the Special instance and Command of the Judges.

The Duty and Encouragement of Religious Artificers describ'd in a Sermon preach'd in the Cathedral Church of *Norwich*, at the *Weavers* Guild. 1693. By *J. Jeffery, A. M.* Minister of *Saint Peters* of *Mancroft* in *Norwich*.